1:Williams E,G-5 (1923-1925) 1930
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amity with his second; of a second wife who, after a quarrel with the first, poisoned herself with *derris* or 'New Guinea Dynamite'; and of a husband, formerly a village constable, who was so upset by the wrangling of his two wives as to go away and hang himself. But these instances once more are exceptional, and the polygamous household may be said as a rule to be a peaceful one. Very commonly each wife occupies a separate house, and invariably she works a garden area of her own, so that mutual independence does much to prevent friction.

To sum up on the social position of woman we may say that she is nominally and often actually under the control of her husband, but that by virtue of his restraint on the one hand and her powers of personal expression on the other, the married couple usually get on very well together as a working unit. In public life, i.e. in the affairs of clan and village, the woman takes only a small part, but is well contented to have it so. She works longer hours than her husband, but her share of labour is not entirely disproportionate; indeed, the popular belief that women do all the work in a native village while their men-folk sprawl about in idleness is quite mistaken. A fairly systematic investigation in two Aiga villages[1] showed that of a total potential working time, men were idle 50 per cent. and women 33 per cent. On the whole it may be safely said that the position of Orokaiva women—indeed of native women in general—is not so slave-like and degraded as popular sentiment imagines.

The Control of Children. Children become members of the father's clan and naturally assume his clan emblem. They thus belong essentially to the father rather than to the mother. In cases of divorce, for example, it is normal for the child to remain in the custody of the father, unless it be an infant at the breast, when the matter may be waived, though compensation is due to the husband. The case of orphans is similar. Although there appears to be no formal adoption they are cared for in the normal case by the people of their father, being regarded indeed as their property.

[1] *Interim Report on Native Labour*, 1927.